

Seventy at Jerusalem, in the place of a straight body of elders of the people, had become a mixture of priests, scribes and elders, just such a conclave as would kill a good man out of "expediency."

It would be a blessed thing for the Presbyterian Church if its general assemblies were patterned after the one directed by Jehovah in the wilderness. The present mixture of elders and teachers in one body practically deprives the people of representation. The "parity" of the eldership becomes a mere figment of the brain. The "presbytery-made" elders dominate all the standing committees, and the ruling elders, the representatives of the people, don't amount to a hill of beans or a bump on a log. If the present plan is to continue, for the safety of the Church, let it be modified by separating the two classes of elders and putting them in different houses, say a house of lords and a house of commons. The representatives of "king" Presbytery would be in the house of lords where they could not paralyze the representatives of the people. The latter, in their own house of commons, from under the smother of the lords, could properly represent their people.

And why this demand for a change by the brethren? In the language of the politicians, in their platforms, they "view with alarm" the acts of recent assemblies. A few more of the "highjinks" cut by the Kansas City and the Orlando Assemblies and our ship of Zion will be on the rocks.

Waco Texas.

### GO GET YOUR DUSTY BIBLE.

By W. C. Elder.

You have no doubt neglected your Bible, and it is lying away somewhere and is dusty. Go get it, and brush the dust off of it and turn its golden pages, and see what God has in store for you. Isaiah 55-6-7, God says to you, "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto him; and to our God, for he will abundantly pardon." Isa. 1-18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Hosea, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Matthew 11-28-30 "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." John 3-16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." 1st John 1-9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here are some of God's choice messages to us, which are worth so much that the things of this world are not worthy to be compared to them.

My heart goes out to those who have neglected the things of God and have backslidden. I have done the same thing and found trouble and sorrow. I have returned to God and He has again filled my life with joy and peace. May God in His mercy and love forbid that I shall forsake Him again. I am resolved to serve my God the rest of my life with my whole heart, soul, mind and strength. I am resolved to pray continually and to be faithful in reaching and studying the word. By

God's help I wish to accomplish all it is possible for me to accomplish. It is my prayer for God to do all it is possible for Him to do for me in all temporal and spiritual blessings. I am resolved to be faithful to all God's commandments. I am praying for God to do His best for all His children everywhere and for him to save all nations as fast as it is possible for him to do so. I need all the help I can get. God needs all the help he can get. Who will come and help in this mighty and glorious work. God says come, Christ says come, the spirit says come. So come and help.

Columbia, S. C.

### CHAUTAUQUA.

By Homer M. Hall.

This representative Assembly-grounds, at Lake Chautauqua, N. Y., is now a cosmopolitan summer city of grand opportunities for soul, mind, and body. Born 40 years ago, in the brain of Bishop John H. Vincent, of the M. E. Church, for the summer resort of all denominations of Christian men and women, it has developed into a thousand offsprings of thought, moral, intellectual, humanistic and religious purposes. The southland and northland are equally represented here during the warm season. Every State from Texas to Virginia, and from Maryland to Maine, has its children here of larger and smaller growth, in yearly increasing numbers.

"The Chautauqua idea" generated "The Chautauqua Literary and Scientific Circle," now so well known all over our country, and the educational world. Its alumni now number hundreds of thousands of graduates, found in every land and country. The class of Recognition Day, August 16th, 1916, numbered 147 graduates present, to pass through the "Golden gate," and become members of "the Hall in the Grove." At the banquet at "Athenum Hotel," the same evening, 400 alumni of past years were entertained by "a feast of reason and flow of soul," as well as by viands for physical appetite. Of those present of the class 1916, one person was 84 years old, one boy 13, and one individual totally blind. All of these had taken the "four years course" of reading. Winifield Tackville Stoner is the name of this boy whose remarkable intellectual development has been often noted by the press. From a summer Sunday-school camp meeting, of 1876, Chautauqua has grown into a wonderful center, for 20,000 transient denizens. These comprise "all sorts and conditions of men." "All the world and his wife." Most particularly, the wife and her children, for whom it is an ideal spot. Health, physical, comfort in hot weather to be found here, with all else of "modern improvements."

Religious, intellectual, moral improvement is pre-eminent. One recent week here has afforded a thousand different opportunities for study, work, mental and physical—fun and healthful sports, athletic or aquatic. Also, "The Ruman Symphony Orchestra," various musical entertainments. Lectures upon "The Beauties of Nature," "The World War and Ethics," "Plant Life," "Landscape Seeing and Painting," "Getting Together Essential to Democracy," "The Woman's International Federation," (now of two million members), (by Mrs. Pennybacker), and many other lectures.

Furthermore, religious daily and Sabbath exercises and sermons in the different denominational church-chapels. The constantly occurring multiplicity of interesting events, would surprise those not acquainted with this form of modern summer enterprises here. Also at

"Mouserat," and many other similar Chautauqua camps, now planted throughout the South, North and West.

Like a banyan tree, first started from one root and stem, this Chautauqua tree of life and beauty has sent rapidly and increasingly, from year to year, its vital branches downward, to spring upward into a vast forest grove of religious, intellectual and social culture, throughout the United States.

H. M. Hall.

### FAITH AND SIGHT.

Two children were playing on a hillside, when they noticed that the hour was nearing sunset, and one said wonderingly:

"See how far the sun has gone! A little while ago it was right over that tree, and now it is low down in the sky."

"Only it isn't the sun that moves, it's the earth. You know father told us," answered the other.

The first one shook his head. The sun did move, for he had seen it, and the earth did not move, for he had been standing on it all the time. "I know what I see," he said triumphantly.

"And I believe father," said his brother.

So mankind divides still—some accepting only what their senses reveal to them, and others believe the word of the Father. But the former live in a narrow world where they are continually running against impassable walls.

### BLIND.

Everywhere throughout Europe, in village and city, are strong young men, hesitatingly making their way about the streets. They are blind, blinded by wounds. Many feel their affliction so deeply that they scarcely wish to live.

After all, how much worse is their condition than the condition of many of us? Perhaps we, too, are blind, blind because we will not see. Paths of usefulness are all about us, but we will not look. Sad people need cheering but we close our eyes. We hurt our friends by selfishness, and we fail to see the hurt. Gradually our eyes lose their power; at length we are spiritually blind.

Even blind people can learn, however. "I have seen the blind at work," writes some one. "Their fingers come and go with astonishing rapidity." Just so we, too, may learn, if we have sufficient consecrated determination; we, too, may develop latent talents. If we act quickly and patiently, we shall be able to teach our eyes once more to see, and forever banish our present blindness.

### MAN'S CHIEF END.

The man who makes the pleasures and honors of this world the chief aim of his life, the man who makes anything short of the great God the object of his desire, affection and reverence, has missed life's chief duty and earth's highest glory. The man who lives for himself is out of tune with the great and glorious beings in both worlds who bow in adoring reverence in the presence of the eternal God. The man who forgets God and lives only for himself is an instrument untuned, and so he makes discord in the midst of a glorious, harmonious, angelic and divine orchestra. As the heliotrope, as its name so beautifully implies, turns to follow the sun, so a man of noblest type follows Jesus Christ as the ideal man and the Son of God, Jesus Christ, who lived to do the will of God and to save lost man. Only as we catch his spirit and imitate his example can we possess his character and share in his glory.